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pig. He managed to drive his spear into the side of a wild boar but the animal charged at him. Nowel sidestepped the beast but the handle of the spear struck him and gave him an ugly bruise on the forehead. The day after this experience he stopped at my house. Yat, Wof, and War happened to be present and asked Nowel how he had come by the bruise. When he told them, they blamed him instead of sympathizing. They said that it was a wonder that he had not been killed and asked him if he thought that he was already a man that he should have attempted such a thing.

Adolescent boys are not expected to make the tools necessary for their economic pursuits. Although each has an adz which he uses as a tool of all work, it is made for him by his father or *paternal uncle*. The lime gourd and stick, which a boy uses for preparing betel for chewing, are also made and given to him by his father or by his *paternal uncle*, the net bag, which he uses as a carryall, by his mother or his sister. Indeed the following case shows that they are prevented from manufacturing tools. Mes and Mar decided to make a canoe together. They cut down the tree and began hollowing it out under the direction of Nambomai, a river native who was working for me. When War heard what these two boys were doing, he forbade them from continuing the work. He said that they were not old enough. As soon as War was out of hearing, Mar and Mes protested that it was none of War's business and that they were not going to obey him. They worked on the canoe one more day and then gave it up. The canoe was never finished. Adolescent girls, on the other hand, are expected to produce tools. They make net bags both for themselves and for their brothers. They carry out the entire process, stripping the bark from the proper tree, preparing it, rolling it into thread on their thighs, and netting it; women's bags are voluminous, men's smaller. Adolescent girls also make bark-fiber fishing nets.

These economic activities are all in some way associated with the satisfaction of hunger. It would be inaccurate, however, to assume that these customs are maintained by this drive alone, for sex also plays a part in impelling Kwoma

516
883
.227

Awa mending a fish net. She is repairing the hoop with a piece of split liana. Awa, Mar's real sister, was one of the adolescent girls of Rumbima hamlet. See Chapter V.

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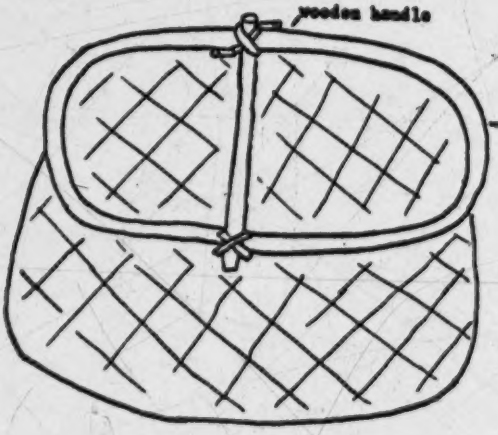
Fishing

226 [462] Fishing is the work of women. One method of fishing consists of damming a small stream to change its course and picking up the fish from the dry bed. Fish nets (nayu) like the one shown below are also used. The women hold the net in the stream until the fish swim into it.

Fish Net (nayu)

• 227 [192]



415 [192]

Basket (kumpd)

Made from palm spathe, sewn with afokuna needle and fokw, split liana cord, awl fashion.
Use to carry fish and other dry food.

227 Fishline is made of split fibers of the root of the mbaŋ tree.
283 These fibers are tied together end to end to make a fine strong line
(the size of a heavy sewing thread). The hook is made of a double sago
226 needle. A grub is threaded over this so that the prongs are held close
together and parallel to the line. When the fish takes the bait the prongs
open out and down and toggle. Fishing is done when the water is high
in the holes in the swamp.